

## A Syriac Chronicle of the year 846.

By

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In Brit. Mus. Add. MS. 14, 642 are contained fragments of two Syriac chronicles, both written in hands of the earlier part of the 10<sup>th</sup> cent. (Wright CBM p. 1042), but belonging to perfectly distinct works. The longer of these occupies fols. 1—36 a, and also includes two detached fragments on fols. 40, 41, of which fol. 40 should be inserted between fols. 31 and 32, and fol. 41 is a piece torn off fol. 22. This chronicle, which is written in Estrangelo, in its present state begins in the time of Jacob and ends in the year 846 AD, soon after which time it was probably written<sup>1)</sup>. Besides small lacunae, caused by the leaves being torn, several leaves have been altogether lost, so that we have gaps extending (1) from 30 BC to about 37 AD; (2) from 230 to 275; (3) from 431 to 449; (4) from 540 to 574; (5) from 582 to 601; (6) from 610 to 679. I have taken a transcript of the whole of this chronicle; but the earlier portion, though perhaps important for the purpose of tracing the connexion between different chronicles, is of course of no direct historical value<sup>2)</sup>; and I therefore propose for the present to publish only that portion of the chronicle which is not derived from any extant work. This portion covers fols. 32—36 a and comprises two short fragments dealing with the years 574—582 and 601—610 and a continuous narrative extending from 679 to 846. It would occupy too much space to discuss at length the question of the sources of this portion of the chronicle; but it is clear that they are in part the same as those of Theophanes, the chronicle attributed to Dionysios<sup>3)</sup>,

1) It is not defective at the end; and, as it ends with the ordination of the patriarch John, it must be presumed to have been written before his death in 873.

2) Portions of fols 9, 10, dealing with the legends of SS Peter and Paul, have been published by M. Nau (*Revue de l'Orient Chrétien* 1896 suppl. trimestriel p. 396 ff.)

3) Now published by the Abbé Chabot (Paris 1895). It is scarcely possible that this chronicle, written in 775, can be really the work of Dionysios,

and Michael, who is followed by Gregory Abu'l Farag. In comparing this chronicle with that of Michael I have had the great advantage of consulting the full Arabic version of Michael acquired by the British Museum in 1891<sup>1</sup>), which is far superior to the miserable Armenian Epitome, in which alone his work has hitherto been known. But, though his narrative closely corresponds to the three chronicles above mentioned, our author also preserves many interesting details not known from any other source. He has for instance several notices concerning the exactions of the Arab governors in Mesopotamia, and he gives us the name of a hitherto unknown bishop of Edessa, Athanasius, who must be inserted between Constantine and Timothy. To other pieces of new information attention is called in the notes.

The last portion of the chronicle divides itself naturally into three sections, (1) a general narrative, dealing with Byzantine, Arabic, and ecclesiastical history from 679 to 728, (2) an ecclesiastical history with a few short notices relating to the Caliphs from 734 to 784, (3) a mere list of Caliphs and Patriarchs from 784 to 846<sup>2</sup>). Of these the last can hardly be anything but an addition by a copyist, and we must regard the work as practically dating from a time not much later than 784. From the frequent mention of the bishops of Karrhai its composition should probably be ascribed to that place.

The shorter Chronicle, covering fols. 36b to 39, which is written in a cursive hand, is defective at beginning and end, and in its present state extends continuously from 755 to 813. The history is mainly ecclesiastical and narrated in considerable detail; but, as the writing is very bad and nearly all the leaves are defective at the top and bottom and on one side, it is extremely difficult to make out. I have made a rough transcript of it, but do not propose for the present to publish it.

In the transcript of the Chronicle of 846 given below I have made no alteration in the text of the MS., but, where an emendation seems to be required, have suggested it in a note. Letters and words supplied from conjecture, where the MS. is defective, are enclosed in square brackets, both in the text and in the translation. Fol. 35 is very much torn and obliterated, and I cannot always be sure of my reading of it; in the rest with the exception of the fragmentary fol. 32 and a few lines at the top of fol. 34 the text is perfectly clear.

and I therefore refer to it for the sake of convenience as 'Dionysios'. See articles of M. Nau in *Bulletin Critique* June—Aug. 1896.

1) MS. Or. 4402.

2) This last section should perhaps itself be divided into two parts, since the list of Caliphs ends with Al Mamun, neither his death in 833 nor that of his successor Al Mu'tasim Billah in 842 being mentioned.

Here several lines are missing.

Here several leaves are lost.

1) There is no space for the number, but 23 is written above the line in another hand.

2) Read Indonesia.

3) There is probably some corruption in these words.

4) Read ~~0000~~ .

1) Read Woo.

2) The word ~~has~~ seems to have dropped out.

3) Here the word ~~also~~ seems to have dropped out.

2) Read **मौज़**.

3) The short spelling is due to lack of space at the end of the line.

1) The first line of this page is torn off.

2) The 4 is corrected from (or perhaps to) 2, and in the margin is written 2.

3) The ~~W~~ is corrected from (or to) Q.

4) There is clearly some corruption in these words, but, though the sense is clear, I cannot suggest an emendation.

1) Read **Who**.

2) There does not seem to be room for the insertion of ~~10.5~~.

3) Read **مَوْجَة**.

1) I cannot read this word as anything but **Ιανος**, which is no word; but the writing on this page is very indistinct owing to the marks showing through from the other side of the leaf. I must therefore suppose that this cause has here produced an optical delusion.

2) Perhaps the words ~~both~~ ~~so~~ have dropped out, since ~~one~~ alone can hardly bear the sense required.

3) In other authors this man is called Alphonso; but both here and below the 5th letter is clearly S.

1) This word is written above the line, and the L is in the cursive form.

2) After this the word ~~WU~~ is written and crossed out.

3) Supplied from "Dion". 4) See p. 5 note 3.

5) A space is left after this letter, but nothing seems to have been

written there.

1) It would accord better with "Dion.", if we could read ~~λαντ~~, but the visible remains of the first letter are not consistent with this.

2) A space is left for the rest of the number, but nothing seems to have been written there.

3) There is no space for the number.

وَهَذَا يَسْعَى.. وَهَذَا يَسْعَى لِلْأَكْفَافِ مَدْنَبْ وَهَذَا يَسْعَى  
وَهَذَا يَسْعَى حَمْلَنَبْ وَهَذَا يَسْعَى حَمْلَنَبْ.. وَهَذَا يَسْعَى حَمْلَنَبْ  
وَهَذَا يَسْعَى حَمْلَنَبْ مَدْنَبْ اَحَد.. حَمْلَنَبْ حَمْلَنَبْ.. لِلْأَكْفَافِ مَدْنَبْ؟

### Translation.

And in the year 885 of the Greeks Khosru took Dara and carried 908,000<sup>2)</sup> men into captivity from it. And the same year the bubonic plague came to Constantinople<sup>3)</sup>, and [corpses were] carried out [to — — — —] instead of to a grave.

[And in the year 8924] Paul was expelled and] Peter<sup>5</sup>) became patriarch — . And in] the next year — — — — — Jo. Eph. Mich. Greg.

<sup>6)</sup> Phokas succeeded him, and Rhesaina was taken.

And in the year [912 there was] darkness over the whole land, and [the stars] appeared in the middle of the day. 'Dion.'

In the year 914 Nurses came to [Edessa] and [took] it, and he stoned [Severus the bishop.] Dio. Theo.

And in the year] 921<sup>7)</sup> [Phokas was killed<sup>8)</sup>, and] H[erakleios] succeeded him — — — — — . And he came to — — —

[A Synod met at Constantinople] in the year (992) and anathematized everyone who speaks of one will and one energy in the dispensation. And Maximus the monk distinguished himself in it. Then Justinian became king and reigned 27 years; and he confirmed the Synod which Constantine his father had assembled, and expelled from the church all who did not serve the altar in accordance with the doctrine<sup>(?)</sup><sup>9</sup>). And the Romans rose against him and cut off his nose and sent him into exile and made Leontius the patrician

1) Before this word the letters ~~do~~ are written and apparently crossed out.

2) The omission of the dot over *ι* would give the more reasonable number of 98,000 : 90,000 is the number given by Michael, who places the capture in 886 (575), while Theophanes' date agrees with our author's.

3) This plague is not elsewhere mentioned.

4) This is the date given by Jo. Eph.. Michael has no date.

5) Possibly this is not Peter of Antioch, but Peter of Alexandria, who was elected in 575. If so, the supplement must of course be different.

6) The capture of Rhesaina is not elsewhere mentioned.

7) More correctly placed by Michael in 922.

8) This is the sense required, but more is wanted to fill the gap.

9) Perhaps we may suppose some words to have fallen out and render 'expelled from the church [all who did not accept] the doctrine, so that they should not serve the altar'.

Mich. Greg. king in his place. And, after he had reigned three years, they  
 Mich. Greg. deposed him and made Apimaros king. And, after he had reigned  
 3 years, Justinian returned from exile with a great army, and he  
 killed all the leading men among the Romans: and they rose against  
 Mich. Greg. him and killed him and Tiberius his son, and made Philikippos  
 king for one [year] and a half<sup>2</sup>). And in his case, because he  
 Mich. (?) Greg. (?) wished to assemble a Synod and establish the heresy of the Maro-  
 nites<sup>3</sup>), the Romans rose against him and put out his eyes and  
 Mich. (?) Greg. (?) made Anastasius king. And, when he had reigned 3 years<sup>3</sup>), they  
 Mich. (?) Greg. (?) deposed him and made Theodosios king. And, after he had reigned  
 2 years<sup>4</sup>), they deposed him and made Leo king over them.

Now before these things in the times of Justinian and Con-  
 stantine, in whose time was the heresy of the Maronites, in the  
 year 990, in the month of April, the 30<sup>th</sup><sup>5</sup>) day of it, on the first  
 day of the week in the season of unleavened bread<sup>6</sup>), at the 3<sup>rd</sup>  
 hour, there was a great earthquake, and in it Batnai in S'rug was  
 overthrown, and the old church of Edessa<sup>7</sup>), and large numbers of  
 people perished.

Theoph. Mich. And in the year 991 Mu'awiya, King of the Saracens, died,  
 'Dion.' and Yazid his son reigned after him for 3 years 6 months.

Mich. And in the year 994 my lord Severus Bar Mashke, patriarch  
 Theoph. of Antiocheia, [died]<sup>8</sup>), and so did Yazid the son of Mu'awiya<sup>9</sup>);  
 Mich. Greg. and Marwan the son of Chakham reigned for a year and a half.

Mich. And in the year 995 my lord Athanasios became patriarch,  
 Theoph. Mich. Greg. and in the year 996 Marwan died, and 'Abd Al Malik his son  
 (Eccl.) (?) reigned after him for 21 years. He made peace with the Romans  
 for 3 years<sup>10</sup>), and paid them a tribute of a thousand denarii  
 and one Arab horse every day.

Mich. And in the year 999 my lord Julian was made patriarch in  
 the monastery of my lord James at Kyrrhos, and my lord George  
 was made bishop of the tribes).

Mich. And in the year 1006 the armies of the Romans went out to  
 the Valley of Antioch; and Dinar the son of Dinar met them and

1) Mich. '2 y 5 m'; Greg. '2 y 6 m'.

2) Michael does not give this as the reason for his deposition, but only  
 places the two in juxtaposition. The expression here and below perhaps points  
 to a Melchite source.

3) Mich. '2 yrs.'

4) Mich. '1 yr.'

5) 'Dion.' says on Sun. Apr. 3; and the correspondence with the day of  
 the week shows that he is right.

6) i. e. on Easter Day.

7) 'τὸ βατnαν καὶ ὁ τρούλλος τῆς ἐκκλησίας Ἐδέσης' Theoph.

8) Mich. places the death of Severus in 995 (684), and Greg. (Chron.  
 Eccl.) in 991 (680). The latter however afterwards states that Athanasius was  
 ordained in 995, in the same year as his predecessor's death. 'Dion.', who like our  
 author places Severus' death in 994, says that it was followed by a vacancy of 5 yrs..

9) Mich. more correctly places Yazid's death in 995.

10) Michael says '10 yrs'.

slew them; and few of them escaped and returned to the land of the Romans with evil fame<sup>1)</sup>. And in that same year the Romans Mich. Greg. rebelled against Justinianus their king and cut off his nose and banished him: and they brought Leontios out of prison and made him king over them. And these things have been recorded by us above, when we recorded the names of the kings of the Romans, one after another, as far as Leo. And in the year 1008 the Mich. Greg. Saracens struck 'zuze'<sup>2)</sup> and denarii with no figures upon them, but only legends.

And in the year following 'Atiyya made a register of foreigners; and my lord George<sup>3)</sup> from the monastery of my lord Shilo was made bishop of S'rug and the district of Chauro. Mich.

And in the year 1010 the blessed my lord Thomas of Constantia<sup>4)</sup> died.

And in the year 1015 'Abd Allah the son of 'Abd Al Malik came with a great army and brought workmen and built Mopsuestia, which is in the country of Cilicia<sup>5)</sup>. And the same year there went out an edict, and all the swine were killed. And in the year 1016 'Abd Al Malik died, and Walid his son reigned after him for 9 years, an astute man, who made the exactions and the oppression greater than they had been under any that were before him: and he destroyed and annihilated the robbers and brigands<sup>6)</sup>: and he built a city and named it 'In Gero'<sup>7)</sup>. And in that year Theoph. Shabib the Charuri, a celebrated and mighty horseman<sup>8)</sup>, was drowned in the Euphrates.

Theoph.  
Mich. (?)  
Greg. (?)  
Mich.

Theoph. 'Dion.'  
Mich. Greg.

Theoph. (?)

1) This battle is placed in A H 75 (May 694—Apr. 695) by El. Nis. and Ibn Wadrich. Ibn Wadh. locates it at Al A'mak (Al Tab. II p. 2016 Al 'Amk), which is clearly the ~~جبل~~ of our author. Al Baladhuri places it 10 miles from Mar'ash. Dinar is mentioned by Ibn Wadh. and Al Bal., but not by Michael.

2) i. e. drachmas. The Armenian Michael wrongly gives the year as A H 75.

3) See Wright CBM p. 110.

4) According to 'Dion.' Thomas the Styliste of Constantia flourished circ. 1021 (710).

5) Theoph. places this event in 702. Mich. places the capture of the city by Maslama in 1015 (704) and its rebuilding in 1017 (706) (Mich. Arm. wrongly 1011). He does not mention 'Abdu' llah. The Arabic writers place the rebuilding in A H 83 or 84 (702/3).

6) I know no parallel to this description of Al Walid.

7) Theoph. AM 6202 'ηρξατο (Αβδος) κτιζειν τὸ Γάροις εἰς τὴν χώραν 'Ηλιουπόλεως': cf. AM 6235 'Μαρονάμ . . . έργαται εἰς Έδεοναν, κάκειθεν εἰς τὰ μέρη Δαμασκοῦ καὶ Αντιλιβανον, εἰς καρπον λεγόμενον Γάροις, κάκει συμβαλλών τῷ Σουκειμάν παρὰ τῷ ποταμῷ Αιτά . . . πρόπει αὐτόν.' 'Dion.' in recording this last event calls the place 'In Gero, and Ibn Wadh. (II p. 413) 'Ain Gar. Probably the Syrians changed the Arabic name into one that had a meaning in Syriac. Its foundation is mentioned only by Theoph. and our author.

8) Probably a misunderstanding of a statement that he was drowned on horseback. Al Tab. places his death in A H 77 or 78 (696/7). Theoph. mentions him under the name of 'Σαφῖνος' (AM 6185), but no non-Arabic writer except our author records his death.

And in the year 1018 my lord Simeon, bishop of Karrhai, who came from the monastery of Karthamin<sup>1)</sup>, built and completed the church in Nisibis; but it was dedicated by my lord Julian the patriarch.

‘Dion.’

And in that year<sup>2)</sup> a Synod assembled in the convent of my lord Shilo in the days of my lord Julian. And at that time the abbot, my lord James, the translator of books, was highly reputed: and he was constrained by the Synod and accepted the throne [of Edessa<sup>3)</sup>]. — — — — — he died in the monastery] of Thel ‘Addo<sup>4)</sup>. And in the year one thousand [and twenty<sup>5)</sup>] my lord] Elijah [became] patriarch. And in that year there went forth [an edict that] every man should be registered and should come to his country and to [his father’s] house<sup>6)</sup>.

Mich.

And in the year 1021 Mahomet the son of Marwan was removed from G’zirho; and in his place came Maslama the son of ‘Abd Al Malik; and he assembled forces and invaded the land of the Romans: and they encamped against the fortresses of Toranda<sup>7)</sup> and Maseia<sup>8)</sup> and the city of Mystia<sup>9)</sup>; and they laid them waste and led all who were in them into captivity.

And in the year 1022 Maslama sent amirs over the whole of G’zirho<sup>10)</sup>; and they measured lands and counted vines and plants and men and cattle; and they hung seals of lead on every man’s neck.

Theoph.  
Mich.

And in the year 1029<sup>11)</sup>, in the month of February, on the

1) He is mentioned by ‘Dion.’ under 1032 (721) and appears among the signatories of the decree of union with the Armenians in 726 in the Arabic Michael. His death is recorded below p. 585.

2) Placed by ‘Dion.’ in 1017 (706).

3) This was not the first election of James, which was in the time of the patriarch Athanasius, but his restoration (cf. Greg. Chron. Eccl. p. 293).

4) Between Antioch and Berrhoia (Theodoret tom. 3 p. 1340 Migne). Abbeloos and Lamy (ad Greg. Chron. Eccl. p. 275) place it between Emesa and Damascus, but I do not know on what authority. Mich. Arab. does not here mention Thel ‘Addo, but afterwards (fol. 262 b) refers to it as the place of the death of James.

5) So Greg. . Mich. Arab. has 1028 (717); but this must be an error of the translator, since Mich. makes Elijah ordain Constantine to succeed James (d. 708) at Edessa and makes him die on Oct. 3, 723 after a patriarchate of 14 years.

6) ‘Dion.’ places this edict in 1003 (692) in the reign of ‘Abdul’ Malik, but says that it was renewed in this year.

7) Taranton in Cappadocia. Mich. places its capture in 1022 (711). Theoph. mentions an unsuccessful attack upon it in 702, and Al Baladhuri, quoting Al Wakidi, places its occupation in that year.

8) Amaseia. Theoph. places its capture in 713, Mich. in 1023 (712), and so the Arabic writers.

9) Misthia in Lycania. Theoph. records its capture under 713. It is not mentioned by Mich. .

10) Not elsewhere recorded.

11) The date 1024 (713) given in the margin is undoubtedly correct, since both Michael and El. Nis. recd it under that year. The date 1029

8<sup>th</sup> of it, early in the morning on the third day of the week, there was an earthquake in all the regions of Syria, and it destroyed and engulfed men without number: and there were large numbers of locusts, and a plague.

And in the year 1026 Walid died, and Suliman became king for two years and a half.

Theoph.  
Mich. Greg.  
'Dion.'

And in the year 1027 Suliman assembled armies and workmen, and they went by sea and encamped in Asia; and they took two cities, Sardis and Pergamos, and other fortresses; and they killed many men and led many into captivity; and the Syrians also who were there they carried away and let them go in safety<sup>1)</sup>.

In the year 1028 Suliman again assembled forces in the Meadow-land of Dabik and sent a great force under the command of 'Ubaida<sup>2)</sup> to the land of the Romans: and they went and encamped in the region of Thrace; and 'Ubaida went to the region of Bulgaria, and many of his army were destroyed by the Bulgarians<sup>3)</sup>. And the rest, who remained, were so hard pressed by Leo, the astute king of the Romans, who has been mentioned above last among the kings of the Romans, that at last they ate the flesh and the dung of their draught-animals<sup>4)</sup>. And in that year the fortress of Antigun<sup>5)</sup> was taken by David the son of Suliman. And in the month of September Suliman died in the Meadow-land [of Dabik]; and after him reigned [Umar the son of 'Abd Al 'Aziz] the son of Marwan for 2 years and 7 months: — — — — and a merciful king beyond [all the kings] that were before him<sup>6)</sup>.

Mich. (?)  
Greg. (?)

Mich. (?)  
Greg. (?)  
'Dion.' (?)

And in the year 1029, [in the month of December], on the 24<sup>th</sup> of it, on the Preparation<sup>7)</sup>, at the third [hour], on the Nati-

'Dion.  
Theoph.  
Mich.

has arisen from a confusion with the earthquake of that year mentioned lower down. Michael places the earthquake of 713 on Feb. 28, and so Theoph. (who however places it in 714), and the accuracy of this date is guaranteed by the fact that Feb. 28, 713 was a Tuesday. The letter **د** has therefore dropped out in our Chronicle.

1) Not elsewhere recorded.

2) Umar the son of Hubaira is meant, as in Michael.

3) According to Michael it was Maslama who was defeated by the Bulgarians.

4) Michael says 'the caulking of their ships', and so the Syriac Gregory. The Arabic Gregory has 'draught animals and skins and the roots and leaves of trees', 'Dion.' 'their cattle and horses', and later, 'their shoes and the flesh of the dead, and even attacked one another'.

5) Perhaps Antigonus in Pisidia: see Ramsay, *Hist. Geog. of Asia Minor* p. 141. Ibn Wadh. however says that David took Al Mara near Melitene.

6) Theoph. and Mich. give a very different account of 'Umar.

7) El. Nis. also mentions this earthquake and places it on Fri. 15 Gum. II AH 99, i. e. Jan. 23, 718, which however was a Sunday. We must therefore correct 'Gum. I.' which gives us Dec. 24, 717, which was a Friday and agrees with our author.

vity<sup>1</sup>), there was a great earthquake, and a voice was heard, as of many people.

In the year 1030 my lord Athanasius Haboyo<sup>2</sup>) became archimandrite of Karthamin.

Theoph. (?)  
'Dion.' (?)  
Mich. (?) Greg. (?)  
in the monastery of Ikruntho<sup>4</sup>), and after him reigned Yazid the Theoph. 'Dion.'  
Mich. Greg. Act.  
son of 'Atba, the son of 'Abd Al Malik<sup>5</sup>). He reigned 4 years,  
Conc. Nic. II  
(Mansil 18 p. 197)<sup>6</sup>) and ordered that all images and likenesses in his dominions, of bronze  
and of wood and of stone and of pigments, should be destroyed.

Theoph. (?)  
And in the year 1033 Dachakh, Amir of G'zirtho, sent registrars through the whole of his province; and they registered all persons, children and adults, even to him that was born that day<sup>7</sup>); and they measured lands and counted plants and made an inquisition the like of which was never known: and everyone in whom they found any false statement they shaved: and they shaved many persons.

Mich.  
And in the year 1035 died my lord Elijah the patriarch, in October, on the third of it: and he was succeeded by my lord Athanasius from the monastery of Gubo Baroyo<sup>8</sup>).

Theoph. (?)  
'Dion.' (?)  
Mich. Greg.  
And in that year<sup>9</sup>) Yazid the king died; and Hashim the son of 'Abd Al Malik reigned after him for 19 years. He founded houses and sowing-lands and workshops more than all the kings that were before him; and he carried a canal from the Euphrates to water the plantations and the sowing-lands, which he had made upon it.

Theoph. (?)  
'Dion.'  
Mich. Greg.  
And in the year 1037 Maslama invaded the land of the Romans; and he took Neokaisareia in Pontus<sup>10</sup>); and he burnt it and carried the inhabitants into captivity to the land of Syria.

1) Strictly on the Eve of the Nativity. By the 3rd hour the 3rd hour of the night is perhaps meant.

2) Not otherwise known.

3) 'Dion.' and Michael wrongly 1034.

4) Not otherwise known. The Arabic Gregory says that he died in the monastery of Simeon, and so Al Tab. who also says that according to one source he died in the district of Chasarain (the locality of which I do not know).

5) Yazid was son of 'Abdu'l Malik and 'Atkha, which through the common confusion of **د** and **د** appears in our author as 'Atba and was perhaps taken by him as the name of Yazid's father.

6) Not elsewhere recorded; but Theoph. (AM 6224) transfers this statement to the action of Leo in Sicily and Calabria 'ἐποπτεύειν τε καὶ ἀναγράφειν τὰ τικτόμενα κελεύσας ὅδενα βρέση', and actually has the impudence to add 'οπερ οὐδ' αὐτοὶ ποτε οἱ διδάσκαλοι αὐτοῦ Ἀραβες ἐποπτεύου εἰς τοὺς κατὰ τὴν ἑψαν Χωιτιανούς'.

7) Stated by Assemani (BO 2 p. 74) to have been in Mesopotamia on the Euphrates; but I do not know on what authority: from Greg. Eccl. p. 337 it seems to have been in the district of Kyrhos.

8) So El. Nis. correctly. Theoph. has 725, 'Dion.' 1038 (727), and Mich. 1037 (726).

9) So 'Dion.', Mich. Arab. (Arm. has 'Diokaisareia'), and Greg. (ed. Bedjan). Theoph. records the capture of Kaisareia in Cappadocia in the

And again in the year 1039 he invaded the land of the <sup>Theoph.</sup> <sup>Mich.</sup> <sup>Greg.</sup> Turks; and a great army met him, and he returned defeated<sup>1)</sup>: and again he collected masons and carpenters, and he went a second time and fought and won: and he built fortresses and great cities (?) there<sup>2)</sup>.

And in the year 1045 my lord Simeon, bishop of Karrhai<sup>3)</sup>, from the monastery of Karthamin departed on the 3<sup>rd</sup> of June; and his place was taken by my lord Simeon, his disciple<sup>4)</sup>. And in the year 1046 died my lord Constantine, bishop of Edessa, the disciple of my lord James and his successor<sup>5)</sup>: and he was succeeded by Athanasius his disciple<sup>6)</sup>.

And [in] the year 1047 a Synod [of] bishops was assembled [in the monastery] of Arbin in the West, which was attended by my [lord] Athanasius the p[atria]rch, for the purpose of reforming the ecclesiastical canons<sup>7)</sup>.

And in the year 1049 died [my lord Th]omas, bishop [of] Karrhai<sup>8)</sup>, and my lord Theodore of [Sa]mosata<sup>9)</sup>, and my lord Theodosius of Germanikeia<sup>10)</sup>, and [my lord] John the Stylite of Yathrib(?)<sup>11)</sup>.

following year (727), El. Nis. in AH 107 (May 725—726), and Al Tab. in 108. Ibn Wadh. makes Maslama invade the South in AH 108, which is not consistent with a capture of Neokaisareia.

1) Theoph. places this expedition in 730.

2) According to 'Dion.' and Mich. the Turks in 1042 (731) invaded Atropatene and were compelled by Maslama to retire. According to Theoph. he invaded the country of the Turks in 732 and returned in fear. El. Nis. makes him undertake three victorious campaigns in AH 109, 110, and 113 (727, 728, and 731), and Ibn Wadh. two in 107 and 109. 'Dion.' makes him destroy the 'gate' of the Turks in 1042 and rebuild it in 1043 (732). Al Tab. places his campaigns in 110, 112, and 113.

3) See above p. 582.

4) 'Dion.' mentions this man under the year 1057.

5) He was one of the signatories of 726 (Mich.). 'Dion.' erroneously makes him succeed Chabib in 1040 (729).

6) Not otherwise known.

7) I find no other record of either the place or the Synod.

8) Not otherwise known.

9) Cf. Greg. Eccl. p. 321.

10) His name appears among the signatories of 726 in Mich.

11) Cf. Wright CBM. p. 595, 988. Schüster (ZDMG. 24, p. 263) and Smith (Thes. Syr. col. 1946) take **ل** as the preposition and suppose Yathrib or Medina to be meant, and, though it is odd that **ل** is always prefixed to the word (cf. also CBM. p. 708), this view is strongly supported by an extract from Dionysios in Mich. Arab. fol. 223 b, where **ل** appears in a list of chroniclers; cf. also fol. 268 b marg., where we have **ل**. Hence, strange though it may seem, we must assume the existence of a stylite and even a monastery (CBM. p. 708, 988) at Medina. [M. Nau has called my attention to Wright Syr. Lit. p. 154, where the place is identified with *Αιταριθα* or Al Atharib near Aleppo, but unfortunately no reference for this name is given.]

<sup>'Dion.'</sup>  
<sup>Mich. (?)</sup>  
<sup>Greg. (?)</sup>

Mich. (?) Greg. (?) Theoph. (?) Mich. Greg. And in the year 1054 a Synod was assembled in the West, which was attended by my lord Ioannes the patriarch and my lord Athanasius Sand'lono<sup>1</sup>), metropolitan of G'zirtho, concerning the disturbance existing in the church and various reforms<sup>2</sup>). And in [that] year Hashim died<sup>3</sup>), and W[alid] reigned after him for one year and a half, a man given to [wine] and debauchery.

Theoph. (?) Mich. (?) Greg. (?) And in the year 1056 Walid died, and Marwan reigned [after] him<sup>4</sup>), a man oppressive and formidable to the Saracens. And, when he died, 'Abd Allah the son of Mahom[et] reigned after him. He gave orders, and the walls of the cities of Syria were razed to the ground.

Theoph. 'Dion.' And in the year [10]65 'Abd Allah died; and 'Abd Allah, his  
Mich. (?) Greg. (?) brother, became king. Now in the beginning of his reign there was  
Theoph. 'Dion.' war and strife between the P[ersians and the Saracens]. And he  
appointed his son M[ahdi] to reign over the Saracens after him.

And in the year 1066 my lord Ioannes the pat[riarch] died; [and] the bishops [assembled] at Rhesaina [by the king's] command, [and] ordained [my lord] Isaac, [bis]hop of Karrhai, from the monastery [of Kar]thamin to be their patriarch. And [in the year] following he died at the king's court at 'Akulo<sup>5</sup>); and my lord Athanasius Sand'lono from the monastery of Karthamin became patriarch after him.

And in the year 1069 my lord Dionysios from Karthamin was ordained *bish**op*** of Karrhai<sup>6)</sup>.

And in that year my lord Athanasius died at Karrhai on the 11<sup>th</sup> of June<sup>7)</sup>; and they brought him and laid him in the convent which he built above Beth Thel Beshmai<sup>8)</sup>.

And in the year 1070 there was great division and confusion in the church. Then the Western bishops assembled and consecrated George the deacon from B'elthon patriarch; and the bish[ps] from G'zirtho consecrated for themselves my lord John from the monastery of [Karkaf]tho<sup>9</sup>). And in the year 1073 my lord John

1) Mich. Arab. **مُسَانِدٌ** 'the sandaled', from which it appears that the name is not derived from his place of origin, but is a nickname.

2) Mich. records these disturbances but places them in the reign of Marwan. According to him the Synod was held at Tharmana near Kyrhos in 1063 (752). He is followed by Gregory (Chron. Eccl.).

3) Mich. erroneously 1056 (745).

4) The short reigns of Yazid III and Abraham are omitted. 'Dion.' tells us that they were not recognised in Mesopotamia.

5) i. e. Al Khufa. Other authors say that he was killed by the Caliph's orders.

6) 'Dion.' mentions him under 1066, and again among the bishops who elected George in 1070 (758/9).

7) Other authors say that he was murdered: no one else gives the day of his death.

8) Between Constantia and Mardin; see *Josh. Styl.* 51 and Wright's note.

9) i. e. a skull, or Calvary, celebrated as the birthplace of the Karkaphensian recension of the Scriptures. It was at Magdal (Assem. BO 2 p. 78)

the patriarch died<sup>1</sup>): and 'Abd Allah the king assembled all the bi[shops], and George the patriarch he shut up in prison for ten years; and in his place he appointed the impious David, bishop of Dara, from the monastery of Karthamin. There my lord Dionysios, bishop of Karrhai, died<sup>2</sup>).

And [in the year] 1—<sup>3</sup> Morutho the impostor came from Mausil [to the region of] G'zirtho; and he proclaimed that in his days sin [should be destroyed in (?)] the world: and he said of himself, "I am a worker of miracles": and the regions of G'zirtho came to him. And [he commanded them] to offer prayers, and he sprinkled them with ashes, while he said that he consecrated altars and crosses<sup>4</sup>) [and] presbyters in his own name. And on Maundy Thursday he ate a lamb to represent Christ, inasmuch as there were many Christians with him (?). Now he was in [the district of Da]ra.

And [in the year] 1— D[avid] the impious, [who was made] patriarch [by] compulsion of the crown, died<sup>5</sup>); [but] the blessed [George remained] shut up in prison.

[And], when ['Abd Alla]h the son of M[ahomet] had reigned 23 years, he died, and [Ma]hdi [his son, whom] he had appointed to be king, succeeded [him]. And, when he [was on the throne, he released] George [from] prison. And he assembled a Synod of 36 bishops at S'rug on account of John, metropolitan of Thagrith;<sup>6</sup>) and they all anathematized him and deposed him: and the convent of my lord Matthew<sup>7</sup>) received him, and he consecrated 6 bishops<sup>8</sup>) from among them. And in that year Mahdi died, and he had reigned 8 years and 9 months<sup>9</sup>). And Musa his son reigned after him for one year, while after him Harun his brother reigned for — years.

And after him reigned Mahomet his son; and he was killed by 'Abd Allah Al Mamun his brother: and the whole land of Syria was without a king for 15 years.

And in the year 1101 my lord Joseph from the monastery of Gubo Baroyo was ordained patriarch for one year and died.

in the district of the Chaboras (Greg. Chron. Syr. p. 385 ed. Bedjan): see Stud. Bibl. et Eccl. 3 p. 61 (Oxford). I supply the name from 'Dion.'

1) Dionysios (ap. El. Nis.) and Mich. have 1074 (763).

2) 'Dion.' places his death in 1079 (768).

3) In 1081 (770) according to 'Dion.', whose account is somewhat different from our author's.

4) There is possibly some misunderstanding here. 'Dion.' has "he not only consecrated priests, but also made the sign of the cross and performed the imposition of hands over the heads of the priests".

5) The date of David's death is nowhere mentioned.

6) According to Michael in 1096 (785).

7) At Mausil (Assem. BO 2 p. 114).

8) Michael says '3 bishops'.

9) Al Mahdi died in 1095 (784), the year before the Synod of S'rug, if Michael's date for the Synod is correct.

'Dion.'

Mich. (?)  
Greg. (Prim.  
Or.) (?)

And in the year 1104 my lord Kyriakos from the monastery of Bizuno<sup>1)</sup> was ordained patriarch on the 15<sup>th</sup> of August<sup>2)</sup>.

And in the year 11[28], on the 16<sup>th</sup> of June<sup>3)</sup>, [on] the holy first day of the week, at the time of the divine Sacrifice, this man departed from the world in the city of Mausil: and he was carried to the city of Thagrith and laid in the great church of the fortress.

And in the year 1130<sup>4)</sup> my lord Dionysios from the monastery of Kenneshre<sup>5)</sup> was ordained patriarch in the city of Kallinikos.

And, when he died, John from the monastery of my lord Zakhai<sup>6)</sup> became patriarch after him in the year 115[8]: and he was ordained in the monastery of my lord Shilo in S'rug.

1) At Kallinikos (Greg. Eccl. p. 329).

2) So Mich. Greg. says according to some authorities on Aug. 8, according to others on Aug. 1.

3) The Arabic Michael has Aug. 19 and Greg. Aug. 16. The fact mentioned by our author that he died on a Sunday shows the last to be right.

4) Mich. 1129; and Dionysios himself, whom Michael quotes, says that he was ordained on Sun. Aug. 1, 1129 (818), which is correct. The ~~W~~ is not clear in our MS., but there is not room for a 4th letter.

5) Not Kenneshrin (Chalkis), but the celebrated monastery of John the son of Aphthonia on the Euphrates. (Land, Anecd. Syr. vol. 3 p. 245.)

6) At Kallinikos (Assem. BO 2 p. 307).

*abbharā.*

Von

Richard Pischel.

In dieser Zeitschrift 50, 722 sagt Bartholomae: „Das prakr. *abbharā* neben *accharā* geht nicht wie dies direct auf ai. *apsarās* zurück, sondern, wie mir scheint, auf ein daraus durch volksetymologischen Anschluss an *abjá-s* ‚wassergeboren‘ hervorgegangenes \**abjarō*; vgl. dazu hind. *kubbo*: ai. *kubjá-*, Ascoli, Krit. Studien II, 263\* [lies: 262]. Wie aus dem Citat hervorgeht, ist Bartholomae's Quelle Ascoli. Bei ihm heisst es Kritische Studien 262: „Diese Form [Alt-Hindi *apchar*] wird meiner Ansicht nach bestätigt durch pr. *abbharā*, das seinerseits rätselhaft erschien (Lass. 267) und welches sicherlich auf das einschneidendste umgestaltet worden ist. Gehen wir aber von *apkhar* aus, so bekommen wir durch Schwächung der Tenuis zu Media: *abjhar* und daraus *abbhar-* nach der Analogie von hind. *kubbā*, sind. *kubo* etc. für Skt. *kubjá* bucklich, krumm“. Ascoli, der richtig *kubbā* hat, was Bartholomae als *kubbo* wiedergiebt, beruft sich demnach auf Lassen, Institutiones Pracriticae p. 267, wo es heisst: „Legitur tamen Vik. 6, 11 et alibi *abbharā* pro *apsarāh*“. Mit „Vik. 6, 11“ ist gemeint: Vikramorvasi; or Vikrama and Urvasi: A Drama. By Kálidása. With a Commentary, explanatory of the Prákrit Passages. Calcutta 1830. Dort steht p. 6, 11 *apavbharā* = *anapsarāh*; die Worte „et alibi“ aber können sich nur auf Lassens Collation der Pariser Handschrift der Vikramorvaśi (Hamilton et Langlès, Catalogue des manuscrits Samskrīts de la Bibliothèque Impériale, Paris 1807, p. 73 No. LXXXV) beziehen, aus der Lassen Lenz Mitteilungen gemacht (Apparatus criticus ad Urvasiām, fabulam Calidasi, Berolini 1834, p. 5), und die er später auch Bollensen überlassen hatte (Vikramorvaśi, St. Petersburg 1846, p. VIII). Aus dieser Handschrift (P) zeichnet Bollensen nach Lenz oder Lassen zu Vikramorvaśi 16, 11—13; 31, 14; 51, 13—15 die Form *abbharā*, zu 40, 11 *abbharehim* auf. Sonst findet sich *abbharā* in keinem der Lassen zugänglichen Texte,